

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

“They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him” (PSALM 126: 5-6).

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DOCTRINE AND COVENANTS.

(Concluded from page 374.)

The Doctrine and Covenants is divided into two parts. The first consists of seven Lectures on Faith, which deal with the existence and attributes of God, and the nature of that principle which we call faith. The lectures were delivered before a theological class of the School of Elders at Kirtland, in 1835, and incorporated in the Doctrine and Covenants, “in consequence of their embracing the important doctrine of salvation” (Preface of the First Edition).

The second part consists of one hundred and thirty-six sections, and is called “Covenants and Commandments.” The first section is “The Lord’s Preface” to the volume, given by divine inspiration. The last four sections are called the Appendix. The first of these is a revelation given at Hiram, Portage Co., Ohio, 1831, in which the people of God are exhorted to leave Babylon and prepare for the coming of the Lord to execute judgment. The second is a statement of the belief of the Latter-day Saints as regards governments. The third is an announcement of the martyrdom at Carthage. The last is a revelation given through President Brigham Young at Winter Quarters, concerning the organization of the camps of Israel, during the journey across the desert, to the West.

It is instructive to note the dates of the various sections. The introduction was given November 1, 1831, when, at a special conference held at Hiram, Portage Co., Ohio, it was decided to pub-

lish the first edition. The other one hundred and thirty-one sections were given as follows:

1 in the year 1823.	...	...	...	2 in the year 1835.
1 1828.	...	...	...	3 1836.
15 1829.	...	...	...	1 1837.
19 1830.	...	...	...	8 1838.
35 1831.	...	...	...	3 1839.
16 1832.	...	...	...	3 1841.
13 1833.	...	...	...	2 1842.
5 1834.	...	...	...	4 1843.

The greatest number of revelations was given, as will be seen from this table, during the years 1829-33, when the Church was being formed and strengthened for life's struggle. Then the saints needed special instructions and special care.

It is also instructive to note the various places in which the revelations were given. Four came to the Prophet at Manchester, Ontario Co., New York; fifteen at Harmony, Susquehanna Co., Pennsylvania; fourteen at Fayette, Seneca Co., New York; forty-three at Kirtland, Geauga Co., Ohio; one at Thompson, Geauga Co., Ohio; eight in Jackson Co., Missouri; two at McIlwair's Bend, on the Missouri river; fifteen at Hiram, Portage Co., Ohio; one at Orange, Cuyahoga Co., Ohio; one at Amherst, Loraine Co., Ohio; one at Perrysburgh, New York; one at Fishing river, Missouri; six at Far West, Caldwell Co., Missouri; one near Wight's Ferry, Missouri; three in Liberty jail, Clay Co., Missouri; seven at Nauvoo, Hancock Co., Illinois; one at Ramms, Illinois; and one at Winter Quarters. There are thirteen sections for which no place is given in the headlines.

The first revelation (Sec. 2) was given to the Prophet in his father's house, through an angel, on the 21st of September, 1823. It relates to the restoration of the Priesthood. Some of the revelations given at Harmony and Fayette concerned the bringing forth of the Book of Mormon, and the establishment of the Church. A number of glorious revelations were given at Kirtland, including the Word of Wisdom and Section 88, on the future destiny of man. At Hiram, Portage Co., Ohio, many revelations were given on the correct interpretation of the Scriptures, including I. Cor. 7: 14, and the Revelation by John. There the Prophet Joseph and Sidney Rigdon were favored with the grand vision recorded in Section 76, while they were pondering the meaning of John 5: 29. Important revelations concerning the future of the Church were given at Far West. The revelation on the eternity of the marriage covenant was given at Nauvoo. And thus we see a gradual unfoldment of truth, each revelation containing just what the people at each time needed for instruction, encouragement, or correction.

Some of the revelations, as Sections 2 and 27, were given through heavenly messengers; others, as Sections 76 and 110, through

"visions": "The vail was taken from our minds, and the eyes of our understanding were opened" (Sec. 110: 1). Others came through divine inspiration, or quickening of the faculties to keener perception of things spiritual, than enjoyed under ordinary circumstances. By what token the Prophet knew that the revelations so given were from God, we may judge from what the Lord told Oliver Cowdery concerning translation, "You must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you; therefore you shall feel that it is right" (Doc. and Cov. 9: 8). When the Spirit of the Lord burns within, there is no mistaking that sacred fire. The Prophet Joseph says that the visions at times rolled like an overflowing surge before his mind (*History of the Church*, Vol. V., p. 339); and that the "still small voice, * * * often times it maketh my bones to quake while it maketh manifest" (Doc. and Cov. 85: 6). When God speaks, there is no room for doubt.

Many revelations were given in the presence of witnesses. Section 29, for instance, contains a revelation inspired in the presence of six elders. Parley P. Pratt, who was present when the revelation in Section 51 was received, relates how the Prophet caused the revelations to be committed to writing. He says, "Each sentence was uttered slowly and very distinctly, and with a pause between each, sufficiently long for it to be recorded by an ordinary writer in long hand. This was the manner in which all his written revelations were dictated and written. There was never any hesitation, reviewing, or reading back, in order to keep the run of the subject; neither did any of these communications undergo revisions, interlinings or corrections. As he dictated them, so they stood, so far as I have witnessed; and I was present to witness the dictation of several communications of several pages each" (Parley P. Pratt, *Autobiography*, pp. 65-66). This statement Elder Brigham H. Roberts (*History of the Church*, Vol. I., p. 173) supplements by the information that some of the early revelations published in the *Book of Commandments* in 1833, were revised by the Prophet himself; errors made by scribes and publishers were corrected, and some additional clauses were added, which also had been given by revelation. The addition of Verses 65 and 67, in Section 20, is an example.

The Prophet Joseph never entertained any doubt concerning the divine inspiration of the revelations he received for the guidance of the Church. To some of his associates their authority was not always equally clear. Oliver Cowdery, shortly after the establishment of the Church in 1830, informed the Prophet that he had discovered an error in Section 20, Verse 37. He demanded that it be corrected. He had succeeded in influencing the Whitmers in favor of this view, and the Prophet seemed to face a schism which might become fatal to the Church. Had the Prophet Joseph been conscious of a human origin of the work in which he was engaged,

wisdom would have suggested that he yield to his co-laborers; but he knew that the revelations were not his, to change and alter at will. Consequently, he asked Oliver Cowdery by what authority he commanded him "to alter or erase, to add to, or diminish from, a revelation or commandment from Almighty God" (*History of the Church*, Vol. I., p. 105). Later, Cowdery and the Whitmers freely acknowledged that they had been in error.

Shortly after the revelation contained in Section 26 had been received, in July, 1830, the Prophet Joseph began to arrange and copy the revelations so far given, and in this work John Whitmer assisted him. At a special conference held at Hiram, Portage Co., Ohio, November 1st, 1831, it was decided that ten thousand copies should be printed, and that the title should be, *Book of Commandments*. It was also decided to send Oliver Cowdery to Independence, Mo., to supervise the printing there. The manuscript was to be ready for the press by the 15th of November, that year. It was at this time that Section 1 was given (November 1st), and Section 133, called "The Appendix" (November 3rd). At a conference held at Hiram, on November 12th, 1831, the saints by vote expressed their appreciation of the revelations given. Oliver Cowdery and John Whitmer were set apart to publish the book, and the manuscript and the means entrusted to them to carry to Zion were dedicated to the Lord by prayer. At the same time Joseph Smith, Jr., Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon, and William W. Phelps were, by revelation (Doc. and Cov. 70), appointed a committee—"stewards"—to look after the business of the publication and distribution of the book; if they should receive more than needful for their necessities, the surplus was to be consecrated for the benefit of the inhabitants of Zion. On the 26th of April, 1832, a general Council of the Church was held at Independence, Mo., which was in session for several days. On the 1st of May, that year, it was decided that, instead of printing ten thousand copies of the *Book of Commandments*, the first edition should be limited to three thousand copies. William W. Phelps, Oliver Cowdery, and John Whitmer were appointed to "review and prepare such revelations for the press as shall be deemed proper for publication, and print them as soon as possible, at Independence, Mo., the announcement to be made that they are published by W. W. Phelps and Co." For the saints believe all that God "does now reveal," as well as all that He "has revealed," and that the publication of revelations now given through the inspired servants of the Lord is as necessary as the placing of former-day revelations on record.

After the revelation in Section 1, called "The Lord's Preface," had been received at Hiram, Portage Co., Ohio, on the 1st of November, 1831, a number of the brethren who were present at the conference arose and testified to the truth of the *Book of Commandments*. But notwithstanding this fact, some of the brethren

criticised the language in which they were recorded, as imperfect. The Prophet Joseph did not take any notice of these critics; if the Lord should select some other instrument through whom to speak to the Church, it would be agreeable to him. But the Lord had no such purpose. He gave the critics a test, in these words, "Now seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most wise among you; or, if there be any among you, that shall make one like unto it, then ye are justified in saying that ye do not know that they are true. But if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true" (Doc. and Cov. 67: 6-8). That was the test.

William E. McLellin accepted the challenge and did his best to bring forth a literary production that should compare favorably with the revelations given through the Prophet. He was regarded as a learned man at that time, and when he utterly failed, the testimony of the elders was strengthened, and they renewed their allegiance to the Lord and their loyalty to the Prophet. Accordingly, the following declaration was drawn up:

"The testimony of the witnesses to the book of the Lord's Commandments, which He gave to His Church through Joseph Smith, Jr., who was appointed by the voice of the Church for this purpose; we therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost, shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God, the Father, and His Son, Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, that the children of men may be profited thereby."

Among the elders present at the special conference by which this question was decided were: Joseph Smith, Jr., Oliver Cowdery, David Whitmer, John Whitmer, Peter Whitmer, Jr., Sidney Rigdon, William E. McLellin, Orson Hyde, Luke Johnson, and Lyman E. Johnson (*History of the Church*, Vol. I., p. 226). Elder Brigham H. Roberts observes that the reason why this testimony did not appear in the Book of Commandments was that the printing press was destroyed by a mob before the printing had been completed.

On the 24th of September, 1834, a general assembly of saints appointed a committee, consisting of Joseph Smith, Oliver Cowdery, and F. G. Williams to collect and arrange the revelations so far given. This work was completed, and on August 17th, 1835, it was presented to a general assembly at Kirtland, under the name of The Doctrine and Covenants. It was accepted by unanimous vote, as a "law and a rule of faith and practice to the

Church," on motion of Oliver Cowdery, on behalf of the committee. Many testimonies were borne to the truth of the revelations. W. W. Phelps read the written testimony of the Twelve, which was almost identical with that given previously with reference to the Book of Commandments. The Twelve at that time were: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellan, Parley P. Pratt, Luke S. Johnson, William Smith, Orson Pratt, John F. Boynton, and Lyman E. Johnson.

After the labors of the committee had been accepted, W. W. Phelps read an article on "Marriage," and Oliver Cowdery read one on "Government and Laws in General." Both were ordered printed, together with the Doctrine and Covenants, though neither was presented as a revelation, but expressive of the belief of the saints on those subjects, at that time. The article on Government is found in section 134. That on Marriage is not included in recent editions.

On the 5th of May, 1879, Elder Orson Pratt, who was then on a mission in England, received a letter from President John Taylor, informing him that the Twelve had decided that he should obtain electro-plates for a new edition of the Doctrine and Covenants. He divided the text into verses, and added the references. He was assisted by Elders John Nicholson, Hugh Findlay, John Rider, and Moroni Snow.

The Christian world should not consider it strange that the Lord, our God, again reveals His will to His children. Ancient prophets, speaking of the last days, declare that the Spirit of God will be poured out upon all flesh, and the result will be visions, dreams, and prophecies (Isaiah 44: 3; Ezek. 11: 19; 36: 27; Joel 2: 28; Zech. 12: 10; Acts 2: 16-20). The pouring out of the Spirit upon all flesh is followed by a general Pentecostal manifestation.

Carlyle has maintained that no one can account for a great man. Joseph Smith was a great man, raised up for the work he did. He came at the time when the world was prepared for it. At no other time previously could the Church have been established. He came in the country where the foundations could be laid, because the ground had been prepared by liberal laws and religious influences. In no other country could the foundations of the Church have been laid at that time. He came through a lineage selected for his earthly mission, equipped with the very characteristics, gifts, and graces of a messenger from God and a martyr. God formed him for his mission. Therefore he was great in his day and generation; towering over his fellowmen, and yet full of love towards all, unconscious of his greatness, willing to serve on all occasions, though mighty in words and deeds.

The subjoined description of the personality of the Prophet Joseph is by Parley P. Pratt:

"President Joseph Smith was in person tall and well built,

strong and active, of a light complexion, light hair, blue eyes, very little beard, and of an expression peculiar to himself, on which the eye naturally rested with interest, and was never weary of beholding. His countenance was ever mild, affable, beaming with intelligence and benevolence; mingled with a look of interest and an unconscious smile, a cheerfulness, and entirely free from all restraint or affectation of gravity; and there was something connected with the serene and penetrating glance of his eye, as if he would penetrate the deepest abyss of the human heart, gaze into eternity, penetrate the heavens, and comprehend all worlds.

"He possessed a noble boldness and independence of character; his manner was easy and familiar; his rebuke terrible as the lion; his benevolence unbounded as the ocean; his intelligence universal, and his language abounding in original eloquence, peculiar to himself—not polished—not studied—not smoothed and softened by education and refined by art; but flowing forth in its own native simplicity, and profusely abounding in variety of subject and manner. He interested and edified, while at the same time, amused and entertained his audience; and none listened to him that were ever weary with his discourse. I have even known him to retain a congregation of willing and anxious listeners for many hours together, in the midst of cold or sunshine, rain or wind, while they were laughing at one moment, and weeping the next. Even his most bitter enemies were overcome, generally, if he could once get their ears.

"I have known him when chained and surrounded with armed murderers and assassins who were heaping upon him every possible insult and abuse, rise up in the majesty of a son of God and rebuke them, in the name of Jesus Christ, till they quailed before him, dropped their weapons, and, on their knees, begged his pardon, and ceased their abuse.

"In short, in him the character of a Daniel and a Cyrus were wonderfully blended. The gifts, wisdom and devotion of a Daniel were united with the boldness, courage, temperance, perseverance and generosity of a Cyrus. And had he been spared a martyr's fate until mature manhood and age he was certainly imbued with powers and ability to have revolutionized the world in many respects, and to have transmitted to posterity a name associated with more brilliant and glorious facts than have yet fallen to the lot of mortal. As it is, his work will live to endless ages, and unnumbered millions yet unborn will mention his name with honor, as a noble instrument in the hands of God, who, during his short and youthful career, laid the foundation of that kingdom spoken of by Daniel, the Prophet, which should break in pieces all other kingdoms and stand forever."

Such was the Prophet through whom God gave to the world the Doctrine and Covenants.

THURSDAY, JUNE 22, 1916.

EDITORIAL.

THE DAY OF MARTYRDOM.

ON the 27th of this month it will be seventy-two years since the martyrdom, at Carthage, Ill., of the Prophet Joseph Smith and his brother, Hyrum, the Patriarch. It is proper that the Latter-day Saints everywhere should remember the day on which those chosen servants of the Almighty testified to all the world of the truth and divinity of their mission, by giving their lives on the altar of martyrdom. The day on which these God's noblemen entered beyond the veil, bearing the imperishable crown of faithful witnesses for our crucified Redeemer, was one of the most important in the history of the Church. It was one of darkness and despair for the immediate relatives of the martyrs and for all the saints. Even those who were far away from the tragic scene felt a gloom and depression for which they could not account, until the sad message reached them. But it was, nevertheless, a day of victory; for the road to glory led over Calvary.

The enemies of the Church hoped that the saints would disband when their leaders were slain. This was a miscalculation. God had other pilots prepared to take the helm. Brigham Young was in New Hampshire when the tragedy occurred. Orson Pratt was his companion. The first thing they thought of when the message from Nauvoo reached them was, Did the Prophet take the keys of the kingdom with him? Did the divine authority cease when he left? Like a flash the inspiration came to Brigham Young that the Twelve had the same authority as the Prophet, and he brought his hand down on his knee and said to Orson Pratt, "The keys of the kingdom are right here with the Church." And this proved true. Joseph had given the Twelve their endowments and all the keys of the Priesthood, and instructed them that, whatever might befall, they had the authority to build up the kingdom of God and administer all the ordinances of the gospel. The Church was not without an earthly head. The apostles constituted the leading and governing authority, and Brigham Young, as the President of the Council of the Twelve, was, in fact, the divinely-appointed president of the Church, whose appointment only needed the ratification of the Church, which it received in due time. And thus the work continued without interruption.

Brigham Young was especially schooled for the position of leadership at this time. The saints needed the tender comfort of a sympathetic heart, filled with love. They needed to be held

together with a hand too strong for the enemy to unbend. They needed a teacher who could instruct them and communicate to them the will of God. They needed an organizer with unlimited capabilities of creating resources—an empire-builder. And such an instrument the Lord had prepared in Brigham Young. As his biographer says, "He was the man for the place, ready at the appointed hour. Hardships, sufferings, trials, toils, had been his portion, but these had tempered him, mentally and physically, to endurance. His mind was keen, far-reaching, profound * * * and his greatness was largely the fruit and product of the training which he had received in the gospel of Jesus Christ, as taught by the departed leader and prophet."

It is strange that there should be so much enmity in the world towards the Latter-day Saints. None of the enemies knows just exactly why they array themselves against the Church. If they were asked to state their reason, they could not do it. Some say that it is because the saints teach plural marriage, but this is not true. And, furthermore, they were mobbed and driven from their settlements in Missouri, long before plural marriage was ever heard of, because, as the mob leaders said, they believed in the gift of healing and the gifts of the Spirit. That is nearer the truth. The prophet Joseph was persecuted, as soon as he declared he had had a vision, for the ministers said that there are no such things as visions any more. To-day some ministers hold that the "Mormons" are not Christians, because they believe that Joseph Smith was a prophet of God, and that the Book of Mormon is authentic. They admit that the Latter-day Saints are a God-fearing, industrious, sober, and honest people; but at the same time they would be glad to see them exterminated from the face of the earth, because they are immoral and dangerous. What inconsistency! Can a tree bring forth both figs and thistles? Can a spring give pure and polluted water at the same time? The truth is, the saints are hated by all who hate the light and are doing the works of darkness. They are hated by the emissaries of the adversary.

But the work in which the Latter-day Saints are engaged is God's work. The Church has been established by divine command and divine power. He who filled the immensity of space with worlds, and at whose word light burst forth in the midst of darkness and chaos, directed the organization of the Church, and He has also held it under His protecting care, and will continue to do so, until His purposes are accomplished and all the world acknowledges Him, our Lord and Savior, as the supreme Ruler, and His will is done on earth as it is in heaven. What can man do against Him? So far the history of the Church teaches us that it has emerged stronger, both numerically, morally, and spiritually, from every wave of persecution that has passed over it, until to-day it is a force for good in the world which cannot be ignored. "Mor-

monism," as it is called, is an established fact. And some day the world will laud the men who gave their lives for it at Carthage, for their faithfulness to their trust, just as the world sings the praises of Peter, or Paul, or Huss, or Savonarola, or the other martyrs for the truth; it will thank God for "Mormonism," for out of it will grow the new Millennial civilization, which is the next step in human advancement, just as the present western civilization grew out of the gospel proclaimed by the humble followers of the crucified Nazarene, in the first centuries of our era. "Mormonism" offers nothing less than the salvation of the world.

It is important that the Latter-day Saints should understand the mission of the Church in the world, and their mission as members of the Church, and that they should strive to remain faithful to the end, as were her first founders and martyrs.

J. M. S.

ONCE MORE.

WE have, in a previous issue of the *Star*, paid some attention to a recent anti-"Mormon" outburst in the *Weekly Dispatch*, for which there was absolutely no excuse, no justification. We are now in a position to state, further, that the *Dispatch* received at least two communications, challenging the falsehoods contained in the article referred to, neither of which was published. One of them was returned with the remark, " * * * the calls upon our space are so great that I regret I am unable to use it." The other was, if we are correctly informed, simply ignored. And yet it was a brief, well-written statement of facts which would have been of interest to the readers of the *Dispatch*. It was, moreover, written by a non-"Mormon" and could not be rejected on account of partisan tendencies. Our readers will form their own conclusions concerning the propriety and justice of making an unprovoked attack upon a religious body and then refuse to give the attacked party a hearing. "If the allegations of your opponents are not true, why do you not deny them?" is a standing question among certain of our critics. Will they not kindly tell where and how a denial, or a protest, can be made with effect, when the press, with a few honorable exceptions, close their columns to the truth about the Church, and open them only to the other side?

There appears to be a tacit understanding among some of those responsible for the moulding of public opinion, that the truth about "Mormonism" must be covered up under an avalanche of misrepresentations. There is not a soul living who can tell the reason why, for there is no reason. It is a case very much similar to that of the old lady who, in religious fervor, carried a few faggots to the pile upon which Huss was burnt at the stake. She did not know why, but she knew—at least, she thought she knew—

that Huss was a heretic, though she had no idea whatever of what he taught, and she surmised that God would be pleased with her for helping the crowd to put him out of the way. With Huss we can only exclaim, "O holy simplicity!"

It is too late, however, to try to put "Mormonism" out of existence by the fires of misrepresentation. The Church has been in the British Isles since Heber C. Kimball, and his companions first landed in Liverpool, on July 20th, 1837. All these years the work has been going on steadily, notwithstanding all opposition, and it will continue to grow, until such time as the Lord, in His wisdom, may have determined upon, in which to "bind up the law and seal up the testimony, and to prepare the saints for the hour of judgment which is to come" (Doc. and Cov. 88: 84). There will always be some who will feast upon falsehoods concerning the followers of the Lamb, because it strikes a responsive chord in their own hearts. Others will accept as truth whatever they hear from those who have an opportunity to speak through the press. They have no opinions of their own, but get along with ready-made, second-hand opinions. But there are others who love the truth and accept it wherever they find it. It is to them a pearl of great price, and they are not afraid of selling all they have in order to get possession of it. These noble men and women will not be turned away by the imitation of pearls by which the crowds are deceived. They know where and how to find the precious pearl of truth. They know that the Lord will reveal it to all who earnestly pray for it, and when they have the testimony of the Holy Spirit, they know for themselves that "Mormonism" is the gospel of Jesus Christ.

We would remind our contemporaries of the fact that nothing worse has ever been said of "Mormonism" and the "Mormons" than that which was said of our Lord and His first followers. He was called a friend of "sinners," a blasphemer and a traitor to His country, and His followers were regarded as the "filth of the earth." But that did not stay the triumphant march of truth. To-day, as then, and forever, "truth is mighty and will prevail," and "Mormonism" is truth.

J. M. S.

"TO SPEAK NO SLANDER."

HARMLESS babble about one's neighbors, so long as the vindictive note is kept out of it, can harm only the babbler, in that it is a sheer waste of good time and energy. But at least it is the duty of a responsible woman to take care that no character is attacked in her house, or by her initiative, no criticism allowed to degenerate into wicked slander, and that everybody shall have the benefit of the doubt. This is easy enough to kindly people; to the other sort, it is worth cultivation. For undoubtedly the passing on of

gossip of a spiteful nature complicates life to an appalling extent, embitters relations, does untold injury to innocent and unconscious persons. It is, when persisted in, a crime for which hardly any punishment is too severe. Lies are notoriously difficult to kill, or to stalk home. This is not to suggest that we should never talk about, or discuss, our neighbors. We could not possibly live in any community, unless the vow of absolute silence was incumbent, without doing it. But it is a plea for greater magnanimity, even in our private, unuttered judgments of our neighbors. If we could only remember that we only partially know both the persons and the circumstances, it would help us greatly. How often have we been shamed in our secret thoughts, when a flood of unexpected light has revealed someone we knew in a wholly undreamed-of perspective! What unexpected heroism we have been confronted with. Yet even such experiences sometimes fail to leave a permanent impression, or to make us wiser, and in less haste to judge.

Although women have, from time immemorial, been dubbed the chief offenders in this business of gossiping, nobody who knows anything about men will absolve *them*. Most of us have sometimes been astonished at the trivialities that can engage the profound interest of the most intelligent of the male sex. Even the greatest intellects are not immune. And when they are met in judgment on a fellow being, they make no bones about it, nor does their language lack fervor and strength. If they have a grievance against a fellow sinner, they quickly strip him of every vestige of virtue and leave him naked to the blast. Apparently, they suffer from envy and jealousy to an extent beside which that endured by women pales. How often one hears the query put: "How did So-and-So get into such-and-such a job?" "Back-stairs influence, of course; there isn't anything in him to justify his appointment." The whole business is a pretty comedy of manners, or rather the lack of them, and neither sex has much ground or right to blame the other. Gossip-mongering is common to both; and it is, for all of us, eminently worth while to reconsider our relations to our neighbors, and to keep a kindly but vigilant guard upon the tongue, that unruly member which neither man nor woman seems to be wholly able to tame.—PHYLLIS ROWLAND, in the *Christian Work*.

A DEAR old lady who was asked what gave her such a lovely complexion, and what cosmetic she used, replied sweetly, "I use for the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness; and for the heart, love."—SELECTED.

SOMEONE has said that if the members of the Ford peace party were fools, they were, at any rate, not quite as big fools as those who started the war.

WHAT THE GOSPEL TEACHES.

I HAVE been thinking, while at work to-day, how happy we, "Mormon" people, are; and no wonder, when we have the gospel of Christ, which leads unto salvation—a gospel which teaches such glorious principles, and yet so simple that a child can understand them. "Mormonism" makes bad people good, and good people better. It teaches us to love our neighbors as ourselves, and even to love our enemies. How little need there would be for the other commandments if the world only lived up to this, for if we loved our neighbor, we would not kill him, or steal from him. Some people think that, because we are called saints, we ought to wear a sad face; but this is far from right, because, if a person is happy, he will show it in his face, and I am sure this is what the Latter-day Saints do. Of course, we feel sad at times, especially when we have loved ones who cannot see the light of the gospel; but this is only in accordance with prophecy, which says that there should be two of a family and one of a city gathered out (Jer. 3: 14). Another principle which the gospel teaches is to pray to a God that lives—One who can hear and answer prayers; not a God who is without body, parts, and passions.

There are many more principles of the gospel, which are too numerous to mention here; but let it be understood that everything which the Church of Jesus Christ of Latter-day Saints teaches, is the same that was taught by Christ and His disciples, when they were on earth.

I am only young, but I know without a doubt that the gospel which is taught by the "Mormon" elders is true, and I would ask the saints to spread the gospel amongst the people whenever they have an opportunity, and not to be ashamed of it just because it is ignored and misunderstood, for it is our duty to warn the people, and if we do this, we shall hear our Father say, "Well done, thou good and faithful servant." Then we shall know that we did our best.

Morley.

LIZZIE CLAPHAM.

CHURCHES AND DRINK PROBLEM.

THE Archbishop of York presided, yesterday, at a conference in Bradford of Northern delegates of the Temperance Council of the Christian Churches of England and Wales, called to discuss "The policy of Christianity in relation to the drink problem."

His Lordship said they were looking forward to the time when they hoped to reap the fruits of the war's call to self-discipline and unity. "It is unthinkable that we should carry into the great effort for the reconstruction of the national life a power which, unless restrained, is capable of setting at nought our hopes and rendering futile our schemes for the social betterment of the

people" (cheers). He urged temperance reformers to face the situation with new ideas. He felt it laid upon him to ask the representatives of all the Churches to think seriously, whether the first thing was not to enable the Government to be master in its own house, and to assume, at a cost that would not be unreasonable, control of the liquor traffic. When once the Government assumed control of the traffic the people were responsible for the control of the Government, and the whole vista of temperance reform—carrying it as far, wide, and high as they pleased—was opened out. He did not think the Government could face the task of national reconstruction without being called upon to tackle the drink problem. But if it were at once confronted with the old spectacle of all those who professed to believe keenly in temperance distributing themselves into their different tents instead of uniting together, they were bound to fail. He believed they had this matter in their own hands, and the first thing to do was to see if they could not, in the new circumstances of the State, disenthral themselves from many of their old shibboleths, and so save the State.

Mrs. Braunwell Booth said the members of the Salvation Army were pledged to temperance, and as an officer she was scandalised at the ineptitude of the Government.

Sir George Toulmin, M.P., acknowledged the practical contribution of the Central Board of Control, but said that after all they took a very commercial view of the human machine. Still, he thought they had the right to call on the members of the churches for support.

The Rev. J. E. Roberts, Manchester, and Mr. Alexander Guthrie, Liverpool, expressed satisfaction at the unity of the Christian Churches as manifested by the formation of the Temperance Council; and Mr. Arthur Rowntree, York, spoke in support of a national and united Christian campaign at the close of the war in support of permanent legislative temperance reform. He said that the voices of science, war, and brotherhood were calling for such a campaign. The proposal was approved.—*Liverpool Post and Mercury*, June 16th, 1916.

WAR PREPARATION.

"PROCLAIM ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong" (Joel 3: 9, 10).

For more than forty years all nations have made use of the prevailing peace for increasing the power of their armies and navies, until these war preparations grew into an armament race. Many thinking men asked, What will it lead to? Some said it was to prepare for an armed peace; others predicted that it would only

lead to war. Books on "The Coming War in the Air, Land, and Sea," have been published, and at the peace conference at The Hague disarmament was proposed by the Czar of Russia. "As ye sow, so shall ye reap."

War has now raged for nearly two years, and millions of the best men of the nations have been slain. Rivers of blood have flowed, and tears are shed by those that are left to mourn the dead and maimed. Already the shortage of men is felt, and the aged and weak have come forth to fill the ranks. In many cases they are compelled to bear arms, in the nations that have conscript armies. Not only men, but women—the "weaker sex"—are saying, "We are strong," and by the thousands they are taking the positions formerly held by strong men; nay, some have actually fought in the ranks. Plowshares, pruninghooks, are turned into war material; even copper coins, ornaments, and kitchen utensils made of copper are turned into parts of shells. Factories, which before the war were engaged in the most peaceful industries, are turned into munition factories. And, as those writers have predicted this great war, so have the ancient and latter-day prophets of God foretold these calamities, if the children of men would not repent of their wickedness. For they have shut Him out of their lives, and have killed those that the Lord has sent, and He abandons them to their own ways. But first He warns them, as He did the old world through Noah, who preached the gospel for one hundred and twenty years before the flood destroyed the wicked, preventing them from propagating their species.

In His love towards His wayward children the Lord has established His Church, and again restored the gospel through the Prophet Joseph Smith. And the elders of the Church of Jesus Christ of Latter-day Saints have preached the gospel of Christ to many nations as a witness, and have sifted out the honest in heart and those that love the truth.

The Lord has designated a place of gathering, a place of safety, which will, finally, be the only one where peace shall abound. Many who have obeyed and complied with the laws and ordinances of the gospel are now in Zion, and many a Latter-day Saint there will call the elder blessed who brought to him, or her, the gospel message. They will now realize that the persecution which, in many cases, was the cause of their leaving their native land, has turned out to be a blessing in disguise.

Let us be diligent in keeping all the commandments of the gospel, that we may find grace in the Lord, that He might bring us to Zion, where we might learn more of His ways, and partake in the building up of the kingdom of God, when peace shall cover the whole earth and He whose right it is to reign shall be our King and rule in righteousness.

Barnet, Herts.

HERMANN STULZ.

WHAT HAS THE GOSPEL DONE FOR ME?

THIS is a question which each Latter-day Saint should ask him or herself, and I would like to say, dear readers, that the gospel of Jesus Christ, as taught by the Latter-day Saints, has done much more for us than we can realize; but let us examine ourselves and see if we are any better than we were before we became acquainted with the so-called "Mormon" people. I think each one of us can honestly say, "Yes, the gospel has done much for me." I know, without a shadow of doubt, that Joseph Smith was indeed a true prophet of the living God, chosen in this, the last dispensation of the fulness of times, to establish the Church upon the earth, with all its powers and blessings; and that the angel, spoken of by John the Revelator (Rev. 14: 6, 7), has come to earth, bearing the everlasting gospel to every nation, kindred, tongue, and people.

I have been in my present situation for eighteen months, and am shortly leaving, with the intention of going out to Zion, and last week I think I felt to thank God more than ever, when my mistress said, "Well, Hilda, all the time you have been with me, I can say that not one cross word has ever passed between us; you have always been kind and happy with my children, and I sincerely hope that we shall always have that friendship between us." It did make me feel happier than ever that I was led to the Latter-day Saints. The gospel brings happiness in abundance, for where the Spirit of God dwells, no one can be unhappy; and where mother, father, and children are bound by the cords of love, one truly feels the breath of heaven.

Leeds.

HILDA PAYNE.

FROM THE MISSION FIELD.

Releases and Departures.—The following-named missionaries have been honorably released from their labors in the British mission, and sailed for home June 10th, 1916, per s.s. *St. Louis*: George A. Palmer, Horace O. Hall, and Harry L. Strong. Elders Benjamin F. Hulme, Earl C. Morgan, and Hillard R. Broderick have also been honorably released from their labors in the British mission, and sailed for home June 17th, 1916, per s.s. *St. Paul*.

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